THE COPIE OF THE Sermon preached on Good-Friday before the Kings Maieſtie.

BIBL. CANT. ACAD.

Z.12.9

By D. ANDREVVES Deane of *Weſtminſter*.

VI. April 1604.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

THE

COPIE OF THE

Sermon preached on Good-

Frid

By D



1115:90

Imprinted at London by Robert

Barker, Printer to the Kings most

Excellent Majestie.

CAP. I. 12. *Haue ye no Regard, ô all ye that passe by the way? Consider, and beholde, If euer there were sorrow, like my Sorrow, which was done vnto me, wherewith the Lord did afflict mee in the day of the fiercenesse of his wrath.*

AT the very reading or hearing of which verse, there is none but will presently conceiue, it is the voyce of a partie in great extremitie. In great extremitie two wayes: First, In such distresse, as neuer was any, *If euer there were sorrow like my sorrow?* And then, in that distresse hauing none to regard him: *Haue ye no Regard all ye?* A complaint.

To be afflicted, and so afflicted, as none euer was, is very much: In that affliction, to find none to respect him or care for him, what can be more? In all our sufferings it is a comfort to vs that we haue a *Sicut*: that nothing hath befallen vs, but such as others haue felt the like: But here, *Si fuerit sicut?* If euer the like were (that is) neuer the like was. 1. Cor. 10. 13.

Againe in our greateſt paines, it is a kind of eaſe, euen to find ſome regard. Naturally we deſire it, if we cannot be deliuered, if we cannot be relieued, yet to be pitied: It ſheweth there be yet ſome, that are touched with the ſence of our miſery, that wiſh vs well, and would giue vs eaſe if they could: But this afflicted heere, findeth not ſo much, neither the one nor the other: but is euen as he were an outcaſt both of Heauen and Earth. Now verily a heauie eaſe, and worthy to bee put in this booke of Lamentations.

Iob 19. 21.

Chriſts complaint.

I demand then, Of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other? This I finde; there is not any of the ancient writers, but doe apply, yea, in a maner appropriate this ſpeech to our Sauiour CHRIST: And that this very day, the day of his Paſsiõ, (truely termed here *the day of Gods wrath*:) And whereſoeuer they treat of the Paſsion, euer this verſe commeth in: And (to ſay the trueth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any but of him, and him onely. For though ſome other, not vnfitly, may be allowed to ſay the ſame words: it muſt bee in a qualified ſenſe: for, in full and perfect property

of speech, He, and none but he: None can say, (neither Ieremie nor any other) *Si fuerit dolor, sicut dolor meus*, as CHRIST can: No day of wrath, like to his day: no sorrow to be compared to his, (all are short of it,) nor his to any, it exceedeth them all. If ever there were sorrow like my sorrow.

And yet, according to the letter, it cannot be denied, but they be set downe by *Ieremie*, in the person of his owne people, being then come to great misery, and of the holy City, then layd waste, and desolate by the *Chaldees*. What then? *Ex Ægypto vocaui Filium meum*. Out of *Aegypt* haue I called my Sonne, was literally spoken of this people too: yet is by the Euangelist applied to our Sauiour CHRIST. *My God, my God, why hast thou forsaken me?* at the first vttered by *Dauid*, yet the same words our Sauiour taketh to himselfe, and that more truely and properly, then euer *Dauid* could: and of those of *Dauids*, and of these of *Ieremies*, there is one and the same reason. Hos. 11. 1. Matt. 2. 15. Psal. 22. 1. Mat. 27. 46.

Of all which the ground is; that correspondence which is between CHRIST and the Patriarches, Prophets, and People before CHRIST, of whom the Apostles rule is, *Omnia in figura contingebant illis*: That they were themselues 1. Cor. 10. 11. All things happened to them in types, or for examples.

Types; and their ſuffrings, forerunning figures of the great ſuffring of the Son of God; which maketh *Iſaaks* offering, and *Ioſephs* ſelling, and *Iſraels* calling from *Ægypt*, and that complaint of *Dauids*, and this of *Ieremies*, appliable to him; That he may take them to himſelfe, and the Church aſcribe them to him, and that in more fitneſſe of termes, and more fulneſſe of trueth, then they were at the firſt ſpoken by *Dauid*, or *Ieremie*, or any of them all.

And this rule, and the ſteps of the Fathers proceeding by this rule, are to me a warrant, to expound and apply this Verſe (as they haue done before,) to the preſent occaſion of this time; which requireth ſome ſuch Scripture to bee conſidered by vs, as doeth belong to his Paſsion, who this Day powred out his moſt precious Blood, as the onely ſufficient Price, of the deare purchaſe of all our Redemptions.

Be it then to vs, (as to them it was, and as moſt properly it is) The ſpeech of the SONNE OF GOD, as this Day hanging on the Croſſe, to a ſort of careleſſe people, that goe vp and downe without any maner of Regard of theſe his Sorowes and ſuffrings, ſo worthy of all Regard. *Haue ye no regard? ô all ye that paſſe by the*

way,

way, Consider and behold, if euer there were sorow, like to my Sorow, which was done vnto me, wherewith the Lord afflicted me in the day of the fiercenesse of his wrath. Here is a Complaint, and here is a Request. A complaint, that we haue not: A request, that we would haue the Paines and Passions of our Sauiour CHRIST in some Regard. For first he complaineth (and not without cause) *Haue ye no regard?* And then (as willing to forget their former neglect, so they will yet doe it) hee falleth to entreat, *ô consider and behold!* The parts.

And what is that we should Consider? The Sorrow which hee suffereth: and in it, two things: The Qualitie, and the Cause. 1. The Qualitie, *Si fuerit sicut*: If euer the like were; And that either in respect of *Dolor*, or *Dolor meus*. The Sorrow suffered, or the Person suffering. 2. The Cause: that is God, that in his wrath, in his fierce wrath, doeth all this to Him, which cause will not leaue vs, till it haue led vs to another cause in our selues, and to another yet in him; All which serue to ripen vs to *Regard*.

These two then specially we are mooued to Regard. 1. *Regard* is the maine point. But

because therefore we Regard but faintly, because either we Consider not, or not aright; we are called to consider seriously of them. As if he should say, *Regard* you not? If you did *Consider*, you would: if you *Considered* as you should, you would *Regard* as you ought. Certainely the Passion, if it were throughly *Considered*, would bee duely *Regarded*. *Consider* then.

So the points are two: The *Qualitie*, and the *Cause* of his suffering: and the dueties two: To *Consider*, and *Regard*. So to consider, that we *Regard* them, and him for them.

Haue ye no Regard? &c.

TO cease this Complaint, and to grant this Request; we are to Regard: and that we may Regard, we are to Consider the paines of his Passion. Which, that we may reckon no easie common matter of light moment, to doe, or not doe, as we list: First, a generall stay is made of all passengers, this day. For (as it were from his Crosse) doth our Sauiour addresse this his speech to them that goe to and fro, the day of his Passion, with-

The parties to whom.

O all ye that passe by the way, Consider

without ſo much as entertaining a thought, or vouchſafing a looke that way. *O vos qui tranſitis*! O you that paſſe by the way, ſtay and Conſider: To them frameth he this ſpeech, that paſſe by: To them, and to them all. *O vos omnes, qui tranſitis*, O all ye that paſſe by the way, ſtay and Conſider.

Which very ſtay of his, ſheweth it to be ſome important matter, in that it is, of all. For as for ſome to be ſtayed, and thoſe the greater ſome, there may be reaſon; the moſt part of thoſe that go thus to and fro, may well intend it, they haue little els to doe. But to except none, not ſome ſpeciall Perſon, is hard. What know wee their haſte? Their ocaſions may be ſuch, and ſo vrgent, as they cannot ſtay. Wel, what haſte, what buſines ſoeuer, paſſe not by, ſtay though. As much to ſay, as Be they neuer ſo great, your occaſions; they are not, they cannot be ſo great as this: How vrgent ſoeuer, this is more, and more to be intended. The regard of this, is worthy the ſtaying of a iourney. It is worth the Conſidering of thoſe, that haue neuer ſo great affaires in hand. So materiall is this ſight in his account; which ſerueth to ſhew the exigence of this duety. But as for this point it needeth not

to be stood vpon to vs here at this time: We are not going by, we need not to be stayed; wee haue stayed all other our affaires, to come hither, and here we are all present before God, to haue it set before vs, that we may consider it. Thither then let vs come.

Sorrow. That which we are called to behold and consider, is his *Sorow*: And Sorow is a thing, which of it selfe Nature enclineth vs to behold, as be-
Heb. 13. 3. ing our selues in the body, which may be one day in the like sorrowfull case. Therefore will euery good eye turne it selfe, and looke vpon them that lye in distresse. Those two in the
1 Behold. Luk. 10. 32 Gospel, that passed by the wounded man, before they passed by him, (though they helped him not as the *Samaritane* did) yet they looked vpon him as he lay. But this party here, lieth
Iohn 3. 14. not, he is lift vp as the Serpent in the wildernes, that vnlesse we turne our eyes away purposely, we can neither will nor chuse, but behold him.
Acts 1. 11. But because to *Behold*, and not to *Consider*, is but to gaze; And gazing the Angel blameth in the Apostles themselues, we must doe both:
2. Consider. both *Behold*, and *Consider*: looke vpon, with the eye of the body, that is, *Behold*; and looke into, with the eye of the mind, that is *Consider*. So

saith

ſaith the Prophet here. And the very ſame doeth the Apoſtle aduiſe vs to doe; Firſt, ἀφορᾶν to looke vpon him, (that is, to *Beholde*) and then ἀναλογίζεσθαι to thinke vpon him, that is, to *Conſider* his *Sorrow*: Sorrow ſure would be conſidered. Heb. 12. 23

Now then, becauſe as the qualitie of the Sorrow is, accordingly it would be cõſidered, (for if it be but a common ſorow, the leſſe wil ſerue, but if it be ſome ſpeciall, ſome very heauy caſe, the more would be allowed it: for proportionably with the ſuffering, the conſideration is to ariſe:) To raiſe our conſideration to the ful, and to eleuate it to the higheſt poynt, there is vpon this Sorrow ſet a *Si fuerit ſicut*, a note of higheſt eminencie: for *Si fuerit ſicut*, are words that haue life in them, and are able to quicken our conſideration, if it be not quite dead: For, by them we are prouoked, as it were to *Conſider*, and conſidering, to ſee whether euer any *Sicut* may be found, to ſet by it, whether euer any like it. The qualitie, *If euer the like.*

For if neuer any, Our nature is, to regard things exceeding rare and ſtrange; and ſuch as the like whereof is not elſe to be ſeene. Vpon this poynt then, there is a Caſe made, As if he

ſhould ſay, If euer the like, *Regard* not this; But if neuer any, Bee like your ſelues in other things, and vouchſafe this, (if not your chiefeſt,) yet ſome *Regard*.

In the three parts of his *Sorrow*.

To enter then this Compariſon, & to ſhew it for ſuch. That, are we to do, three ſundry waies: For three ſundry waies, in three ſundry words, are theſe Sufferings of his here expreſſed: all three within the compaſſe of the Verſe.

1. The firſt is מַכְאֹב Mac-ob (which we reade *Sorow*,) taken from a wound or ſtripe, as all doe agree.

2. The ſecond is עָלַל Gholel wee reade *Done to me*, taken from a word that ſignifieth *Melting* in a fornace; as *S. Hierom* noteth out of the *Chaldæe* (who ſo tranſlateth it.)

3. The third is הוֹגָה Hoga where we reade *Afflicted*, from a word which importeth *Renting off*, or *Bereauing*. The old Latine turneth it, *Vindemiauit me*, As a Vine whoſe fruit is all plucked off. The Greeke with *Theodoret*, ἀπεθλιβησαν με, as a Vine or tree, whoſe leaues are all beaten off, and it left naked and bare.

In theſe three are compriſed his Sufferings, *Wounded*, *Melted*, and *Bereft*, leaſe and fruit, (that is) all manner of comfort.

Of

Of all that is pœnal, or can be ſuffered, the common diuiſion is, *Senſus & Damni*, Griefe for that we feele, or for that we forgoe. For that we feele, in the two former, *Wounded* in body, *Melted* in ſoule: for that we forgoe, in the laſt; *Bereft all*, left neither fruite, nor ſo much as a leafe to hang on him. 1. Of the quality. First of the quality of his Paſsion.

According to theſe three, To conſider his Sufferings, and to begin firſt with the firſt. The paines of his Body, his wounds and his ſtripes. 1. *Pœna ſenſus* in the body.

Our very eye will ſoone tell vs, No place was left in his Body, where he might be ſmitten, and was not. His skin and fleſh rent with the whips and ſcourges, His hands and feet wounded with the nailes, His head with the thorns, His very heart with the ſpeare point; All his ſences, all his parts loden with whatſoeuer wit or malice could inuent. His bleſſed Bodie giuen as an Anuile to be beaten vpon, with the violent handes of thoſe barbarous miſcreants, till they brought him into this caſe, of *Si fuerit ſicut*. For *Pilates* (*Ecce Homo!*) His ſhewing him with an *Ecce*, as if he ſhould ſay, Behold, looke if euer you ſaw the like rueful ſpectacle; This very ſhewing of his ſheweth plainely, he was then come into a woful plight: So woful, as *Pi-*

If euer there were. Iohn 19. 5. Behold the man.

late verily beleeued, his very ſight ſo pitifull, as, it would haue moued the hardeſt heart of them all to haue releuted, and ſaid, This is ynough, we deſire no more. And this for the wounds of his body, (for on this we ſtand not.)

2. *Pœna ſenſus* in the Soule.

In this one peraduenture ſome *Sicut* may be found, in the Paines of the bodie: but in the ſecond, the Sorrow of the Soule, I am ſure, none. And indeede, the Paine of the Body is but the Body of paine: the very ſoule of Sorow & Paine is the ſoules Sorrow & Paine. *Giue me any griefe, ſaue the griefe of the minde*, ſaith the wiſeman. *For* (ſaith Salomon) *the ſpirit of a man will ſuſtain all his other infirmities, but a wounded ſpirit, who can beare?* And of this, this of his ſoule, I dare make a Caſe, *Si fuerit ſicut.*

Syra. 15. 57. Prou. 18. 14.

Iohn 12. 27. Luke 22. 44. Marke 14. 35. Matt. 26. 38.

He began to be troubled in Soule, ſaith S. Iohn: *To be in an agonie*, ſaith S. Luke: *To be in anguiſh of minde and deepe diſtreſſe*, ſaith S. Marke. To haue his Soule round about on euery ſide inuironed with Sorow, & that, Sorow to the death: Here is *trouble, anguiſh, agonie, ſorowe* and *deadly ſorowe*: but it muſt be ſuch, as neuer the like; So it was too.

The æſtimate wereof we may take from the ſecond word, of *Melting*, that is, from his ſweat

ſweat in the Garden; ſtrange, and the like whereof was neuer heard or ſeene. Luke 22. 44.

No maner violence offred him in body; no man touching him, or being neere him, in a colde night (for they were faine to haue a fire within doores) lying abroad in the ayre, and vpon the colde earth, to be all of a ſweat, and that *Sweat* to be Blood; and not as they call it, *Diaphoreticus*, a thinne faint Sweat; but *Grumoſus*, of great Drops, and thoſe, ſo many, ſo plenteous, as they went through his apparell and all; and through all, ſtreamed to the ground, and that in great abundance; Reade, Enquire, and Conſider, *Si fuerit ſudor, ſicut ſudor iſte*; If euer there were *Sweat* like this Sweat of his? Neuer the like Sweat certainly, and therefore neuer the like Sorrow. Our tranſlation is, *Done vnto me*: but we ſaid, the word properly ſignifieth (and ſo S. Hierome & the Chaldey Paraphraſt read it) *Melted me*. And truly it ſhould ſeeme by this fearefull Sweat of his, hee was neere ſome fornace, the feeling whereof, was able to caſt him into that *Sweat*, and to turne his Sweat into drops of Blood. And ſure it was ſo: For ſee, euen in the very next wordes of all to this verſe, he complaineth of it, *Ignem miſit in* Verſe 13.

oſsibus

ossibus meis, That a fire was sent into his bones which melted him, and made that bloody Sweat to distill from him. That houre, what his feelings were, it is dangerous to define: wee know them not, we may be too bold to determine of them. To very good purpose it was, that the ancient Fathers of the Greeke Church in their Liturgie, after they haue recounted all the particular Paines as they are set downe in his Passion, and by all, & by euery one of them, called for mercy; doe, after all, shut vp all with this, Διὰ ἀγνώστων κατῶν καὶ βασάνων ἡμῶν καὶ σῶσον ἡμᾶς, *By thine vnknowen Sorrowes and Sufferings felt by thee, but not distinctly knowen by vs, haue mercie vpon vs and saue vs.*

Now, though this suffice not, nothing neere; yet let it suffice, (the time being short) for his paines of Body and Soule: for those of the Body, it may be some may haue endured the like: but the sorrowes of his Soule are vnknowen sorowes: and for them, none euer haue; euer haue, or euer shall suffer the like; the like, or neere the like in any degree.

3. *Pœna Damni.* And now to the third. It was said before, To be in distresse, such distresse as this was, and to find none to comfort, nay not so much as to regard

gard him, is all that can be sayd, to make his sorow a *Non sicut*. Comfort is it, by which in the midst of all our sorowes, we are *Confortati*, that is, strengthened and made the better able to beare them all out. And who is there, euen the poorest creature among vs, but in some degree findeth some comfort, or some regard at some bodies hands? For if that be not left, the state of that partie is here in the third word said to be like the tree, whose leaues and whose fruit are all beaten off quite, & it selfe left bare and naked both of the one and of the other.

And such was our Sauiours case in these his sorrowes this day, & that so, as what is left the meanest of the sons of men, was not left him: *Not a leafe*. Not a leafe! Leaues I may well call all humane Comforts and Regards, whereof he was then left cleane desolate. 1. *His owne*, they among whom he had gone about all his life long, healing them, teaching them, feeding them, doing them all the good he could, it is they that crie, *Not him, no, but Barabbas rather; Away with him, his blood be vpon vs and our children.* It is they that in the middest of his sorowes, shake their head at him, and cry, *Ah thou wretch*: they that in his most disconsolate

1 Leaues.

1 Withered leaues.

Ioh. 18. 40 and 19. 15. Mat. 27. 25 Mar. 15. 29 36.

estate & cry, *Eli, Eli*, in most barbarous manner deride him, and say, *Stay, and you shall see Elias come presently and take him downe.* And this was their Regard.

2. Greene leaues. But these were but withered leaues. They then that on earth were neerest him of all, the greenest leaues and likest to hang on, and to giue him some shade: euen of them, some bought and sold him, others denied and forswore him, but all fell away and forsooke him. ἀπρόσωπον μὲ (saith *Theodoret*) not a leafe left.

2. Fruite. But, leaues are but leaues, and so are all earthly stayes. The fruit then, the true fruit of the Vine indeed, the true comfort in al heauinesse, is *Desuper*, from aboue, is diuine consolation. But *Vindemiauit me*, (saith the Latine text) euen that was in this his sorow, this day, bereft him too. And that was his most sorowfull complaint of all others: not that his friends vpon earth, but that his Father from Heauen had forsaken him, that neither heauen nor earth yeelded him any regard; but that betweene the passioned powers of his soule, and whatsoeuer might any waies refresh him, there was a Trauerse drawen, and he left in the estate of a weatherbeaten tree, all desolate and forlorne.

Eui-

Euident, too euidēt, by that his most dreadfull crie, which at once moued all the powres in heauen & earth, *My God, my God, why hast thou forsaken me?* Weigh wel that cry, consider it wel and tell me, *Si fuerit clamor sicut clamor iste*, if euer there were cry, like to that of his: neuer the like crie, and therfore neuer the like sorow. Mat. 27. 46.

It is strange, very strange, that of none of the Martyrs the like can be read; who yet endured most exquisite paines in their Martyrdomes; yet we see with what courage, with what cheerefulnes, how euen singing they are reported to haue passed through their torments. Will ye know the reason? S. *Augustine* setteth it downe, *Martyres non eripuit, sed nunquid deseruit?* He deliuered not his Martyrs, but did he forsake them? He deliuered not their bodies, but hee forsook not their soules, but distilled into them the dew of his heauenly comfort; an abundant supply for all they could endure. Not so heere, *Vindemiauit me* (saith the Prophet) *Dereliquisti me* (saith he himselfe:) No comfort, no supply at all.

Leo it is that first said it, (and all antiquitie allow of it,) *Non soluit Vnionem, sed subtraxit visionem.* The vnion was not dissolued; True,

but the beames, the influence was restrained, and for any comfort from thence, his Soule was, euen as a scorched heath ground, without so much as any drop of dew of Diuine comfort: as a naked tree, no fruit to refresh him within, no leafe to giue him shadow without: The power of darkenesse let loose to afflict him: The influence of comfort, restrained to relieue him. It is a *Non sicut* this, It cannot bee expressed as it should, and as other things may; In silence we may admire it, but all our words will not reach it. And though to draw it so farre as some doe, is little better then blasphemie; Yet on the other side, to shrinke it so short, as other some doe, cannot be but with derogation to his loue, who to kindle our loue and louing Regard, would come to a *Non sicut* in his suffering: For, so it was, and so we must allow it to bee. This in respect of his Passion. *Dolor.*

Secondly, of the quality of his Person.

Now in respect of his Person, *Dolor meus.* Whereof, if it please you to take a view, euen of the person thus wounded, thus afflicted and forsaken, you shall then haue a perfect *Non sicut.* And in deed, the Person is here a weighty circumstance, it is thrice repeated, *Meus,*

Meus, Mihi, Me. And wee may not leaue it out. For, as is the Perſon, ſo is the Paſsion; and any one, euen the very leaſt degree of wrong or diſgrace, offered to a Perſon of excellencie, is more then a hundreth times more, to one of meane condition: So weightie is the circuſtance of the Perſon. Conſider then, how great the Perſon was; And I reſt fully aſſured, here wee boldly challenge, and ſay, *Si fuerit ſicut.*

Ecce Homo, ſaith *Pilate* firſt, A man he is, as we are: and were he but a man, Nay, were he not a man, but ſome poore dumbe creature, it were great ruth to ſee him ſo handled, as he was. 1. Iohn. 19. 5.

A man, ſaith *Pilate*, and *a Iuſt man*, ſaith *Pilates* wife. *Haue thou nothing to doe with that Iuſt man.* And that is one degree further. For though we pitie the puniſhment euen of malefactours themſelues: yet euer, moſt compaſsion we haue of them that ſuffer, and be innocent. And he was Innocent: *Pilate* and *Herode*, and the Prince of this world, his very enemies, being his Iudges. 2. Mat. 27. 19. Luke 23. 14, & 15. Iohn 14. 30.

Now, among the Innocent, the more Noble the Perſon, the more heaui: the ſpectacle: 3.

and neuer doe our bowels earne ſo much as o-
Iere. 22. 18. uer ſuch. *Alas, alas for that Noble Prince,* (ſaith this Prophet,) (the ſtile of mourning for the death of a great Perſonage.) And, he that ſuffereth here, is ſuch, euen a principall Perſon among the ſonnes of men, of the race royall, de-
Ioh. 19. 22. ſcended from Kings; *Pilate* ſtiled him ſo in his Title; and he would not alter it.

4. Three degrees. But, yet wee are not at our true *Quantus*. For he is yet more: More, then
Iohn. 19. 5. the higheſt of the ſonnes of men: for he is THE
Mar. 15. 39. SONNE OF THE MOST HIGH GOD. *Pilate* ſaw no further, but *Ecce Homo*; The *Centurion* did, *Verè Filius Dei erat hic.* Now truely this was the Sonne of God. And here, all wordes forſake vs, and euery tongue becommeth ſpeechleſſe.

We haue no way to expreſſe it, but *à Minore ad Maius.* (Thus,) Of this booke, the booke of *Lamentations*, one ſpeciall occaſion was, the death of King *Ioſias*: But behold, a greater then *Ioſias* is here.

C. 4. 10. Of King *Ioſias* (as a ſpeciall reaſon of mourning) the Prophet ſaith, *Spiritus oris noſtri, Chriſtus Domini*, The very breath of our noſethrils, The Lords Anointed; (for ſo are all

good

good Kings in their Subiects accompts) He is gone. But behold, here is not *Christus Domini*, but *Christus Dominus*, The Lords CHRIST, but the Lord CHRIST himselfe: And that, not comming to an Honourable death in battaile, as *Iosias* did, But, to a most vile reprochfull death, the death of malefactors in the highest degree. And not slaine outright as *Iosias* was: but mangled and massacred in most pitifull strange maner; wounded in body, wounded in Spirit, left vtterly desolate. O consider this well, and confesse the Case is truely put, *Si fuerit Dolor sicut Dolor meus*. Neuer, neuer the like Person: And if, as the Person is, the Passion be, Neuer the like Passion to his.

It is truely affirmed, that any one, euen the least drop of Blood, euen the least paine, yea of the body onely, of this so great a Person; any *Dolor* with this *Meus*, had bene enough to make a *Non sicut* of it. That is enough, but that is not all: for adde now the three other degrees; Adde to this *Person*, those *Wounds*, that *Sweat*, and that *Cry*, and put all together: And, I make no manner question, the like was not, shall not, cannot euer be. It is farre aboue all that euer were, or can be. *Abyssus est*: Men

may

may drowsily heare it, and coldly affect it: But Principalities and Powers, stand abashed at it. And for the Quality, both of the Passion & of the Person, That Neuer the like; thus much.

NOw to proceed to the Cause, and to consider it: for without it, we shall haue but halfe a *Regard*, and scarce that. In deed, set the Cause aside, and the Passion (as rare as it is,) is yet but a dull and heauy sight: we list not much loooke vpon spectacles of that kind, though neuer so strange: they fill vs full of pensiue thoughts, and make vs Melancholique; and so doeth this, till vpon examination of the Cause, we finde it toucheth vs neere; And so neere so many wayes, as we cannot chuse, but haue some Regard of it.

2. Of the cause.

What was done to Him we see. Let there now be a Quæst of Inquirie, to finde who was doer of it. Who? who, but the Power of darkenesse, wicked *Pilate*, bloody *Caiaphas*, the enuious Priests, the barbarous Souldiers? None of these are returned here. We are too low, by a great deale, if wee thinke to find it among men. *Quæ fecit mihi Deus.* It was God that

1. GOD.

that did it. An houre of that day was the houre of the power of darkeneſſe: but the whole day it ſelfe, is ſaide heere plainely, was the day of the wrath of God. God was a doer in it; *Where-with God hath afflicted me.* Luk. 22. 53

God afflicteth ſome in Mercie: and others in wrath. This was in his wrath. In his wrath God is not alike to all; Some he afflicteth in his more gentle and milde: others in his fierce wrath. This was in the very fierceneſſe of his wrath. His Sufferings, his Sweate and Crie, ſhew as much; They could not come, but from a wrath, *Si fuerit ſicut*, (For wee are not paſt *Non ſicut*, no not here in this part: it followeth vs ſtill, and will not leaue vs in any poynt, not to the end.) Gods wrath.

The Cauſe then in God, was wrath. What cauſed this wrath? God is not wroth, but with ſinne; Nor grieuouſly wroth, but with grieuous ſinne. And in CHRIST there was no grieuous ſinne, Nay, no ſinne at all. *God* did it, (the text is plaine.) And in his fierce wrath he did it. For what cauſe? For God forbid God ſhould doe as did *Annas* the high Prieſt, cauſe him to be ſmitten without cauſe. God forbid (ſaith *Abraham*) the Iudge of the 2. Sinne. Not his. Iohn 18. 22. Gen. 18. 25

world ſhould doe wrong to any. To any, but ſpecially to his own Sonne: That his Sonne, of whom with thundring voice from Heauen, he teſtifieth all his ioy and delight were in him, in him onely he was well pleaſed. And how then could his wrath waxe hote, to doe all this vnto him?

There is no way to preſerue Gods Iuſtice, and Chriſts Innocencie both, but to ſay as the Angel ſaid of him to the Prophet Daniel, *The Meſsias ſhall be ſlaine*, ואין לו ve-en lo, *ſhall bee ſlaine, but not for himſelfe.* Not for himſelfe? for whom then? for ſome others. He tooke vpon him the perſon of others; and ſo doing, Iuſtice may haue her courſe and proceed.

Dan. 9. 26.

Other mens.

Pitie it is to ſee a man pay that he neuer tooke: but if he will become a Suretie, if he will take on him the Perſon of the Debtor, ſo he muſt. Pity to ſee a ſilly pore Lambe lie bleeding to death; but if it muſt be a ſacrifice (ſuch is the nature of a ſacrifice) ſo it muſt. And ſo Chriſt, though without ſinne in himſelfe, yet as a Surety, as a Sacrifice, may iuſtly ſuffer for others, if hee will take vpon him their perſons; and ſo, God may iuſtly giue way to his wrath againſt him.

And

And who be thoſe others? The Prophet E- Ours.
ſay telleth vs, and telleth it vs ſeuen times ouer
for failing, *He tooke vpon him our infirmities, and* Eſa. 53. 4, 5, 6.
bare our maladies: He was wounded for our iniquities, and broken for our trangreſsions. The chaſtiſement of our peace was vpon him, and with his ſtripes were we healed. All we as ſheepe were gone aſtray, and turned euery man to his owne way: and the Lord hath layd vpon him the iniquities of vs all. All, all, euen thoſe *that paſſe to and fro*, and for all this, *Regard* neither him nor his Paſsion.

The ſhort is: It was wee, that for our ſinnes, our many, great, and grieuous ſinnes, (*Si fuerit ſicut*, the like whereof neuer were) ſhould haue ſwet this Sweat, and haue cried this Cry; ſhould haue bin ſmitten with theſe ſorrowes by the fierce wrath of God, had not he ſtepped betweene the blow and vs, and latched it in his owne body and ſoule, euen the dint of the fierceneſſe of the wrath of God. O the *Non ſicut* of our ſinnes, that could not otherwiſe be anſwered!

To returne then a true verdict. It is we, (we wretched ſinners that we are) that are to bee found the principals in this acte; and thoſe on

whom we ſeeke to ſhift it, to deriue it from our ſelues, Pilate and Caiaphas and the reſt, but inſtrumentall cauſes onely. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is God in this caſe:) onely ſinne, *Solum peccatum homicida eſt*, Sinne onely is the murtherer, (to ſay the trueth;) and our ſinnes the murtherers of the Sonne of God: and the *Non ſicut* of them, the true cauſe of the *Non ſicut* both of Gods wrath, and of his ſorowfull ſufferings.

Which bringeth home this our text to vs, euen into our owne boſomes; and applieth it moſt effectually, to me that ſpeake, and to you that heare, to euery one of vs; and that with the Prophet *Nathans* application; *Tu es homo*, Thou art the Man, euen thou, for whome God in his fierce wrath thus afflicted him. Sinne then was the cauſe on our part, why wee, or ſome other for vs.

2.Sam.12.7.

3. Loue of vs.

But yet, what was the cauſe why He on his part? what was that that mooued him thus to become our Suretie, and to take vpon him our debt & danger? that mooued him thus to lay downe his Soule, a ſacrifice for our ſinne? Sure, *Oblatus eſt quia voluit*, ſaith *Eſay* againe,

Offered

Offered he was for no other cauſe, but becauſe he would. For vnleſſe he would, he needed not: Needed not, for any neceſsitie of Iuſtice; for no Lambe was euer more innocent: Not for any neceſsitie of conſtraint; For twelue legions of Angels were ready at his command: But, becauſe he would. Eſa. 53.7

And why would hee? No reaſon can be giuen, but, becauſe hee Regarded vs: (Marke that reaſon.) And what were we? Verily, vtterly vnworthy euen his leaſt regard; not worth the taking vp, not worth the looking after. *Cum inimici eſſemus*, (ſaith the Apoſtle) we were his enemies when he did it; without all deſert before, and without all regard after he had done and ſuffered all this for vs: and yet he would Regard vs, that ſo little regard him. For when he ſaw vs (a ſort of forlorne ſinners) *Non priùs natos, quàm damnatos*, Damned as faſt as borne, as being by nature children of wrath, and yet ſtill heaping vp wrath againſt the day of wrath, by the errours of our life, till the time of our paſsing hence: and then the fierce wrath of God, ready to ouerwhelme vs, and to make vs endure the terrour and torments of a neuer dying death, (another *Non ſicut* yet) When (I Rom.5.8. Ephe 2.3. Rom.2.5.

ſay) he ſaw vs in this caſe, he was mooued with compaſsion ouer vs, and vndertooke all this for vs. Euen then, in his loue he regarded vs, and ſo regarded vs, that he regarded not himſelfe, to regard vs.

Bernard ſaith moſt truely, *Dilexiſti me Domine, magis quàm te, quando mori voluiſti pro me*: In ſuffring all this for vs, thou ſhewedſt (Lord) that we were more deare to thee, that thou regardeſt vs more, then thine owne ſelfe: And ſhall this Regard finde no regard at our hands?

It was Sinne then, and the hainouſneſſe of Sinne in vs, that prouoked wrath & the fierceneſſe of his wrath in *God*: It was loue, and the greatnes of his loue in CHRIST, that cauſed him to ſuffer theſe Sorrowes, and the grieuouſnes of theſe Sorrowes, and all for our ſakes.

And indeed, but onely to teſtifie the *Non ſicut* of this his Loue, all this needed not, that was done to him. One, any one, euen the very leaſt of all the paines he endured, had bene ynough; ynough, in reſpect of the *Meus*: ynough, in reſpect of the *Non ſicut* of his Perſon. For that which ſetteth the high price on this Sacrifice, is this; That he which offereth it

vnto

vnto God, is God. But if little had bene suffered, little would the Loue haue bene thought, that suffered so little; and as little Regard would haue bene had of it. To awake our Regard then, or to leaue vs excuseleſſe, if we continue regardleſſe; all this he bare for vs: that he might as truely make a Case of *Si fuerit Amor, sicut Amor meus*, as he did before, of *Si fuerit Dolor, sicut Dolor meus*. We say we will Regard Loue; if we will, here it is to Regard.

So haue we the Causes all three: Wrath in God: Sinne in our selues: Loue in Him.

Yet haue we not all we should. For, what of all this? What good? *Cui bono?* That, that is it indeed that we will Regard, if any thing: as being matter of Benefit, the onely thing in a maner the world regardeth, which bringeth vs about to the very first words againe. For, the very first words which we reade, *Haue ye no regard?* are in the Originall, לא אליכם lo alechem, which the Seuentie turne (word for word) οὐ πρὸς ὑμᾶς, and the Latine likewise, *Nonne ad vos pertinet?* Perteines it not to you, that you Regard it no better? For these two, Perteining, and Regarding, are folded one in another, and goe together so commonly, as one is

Our benefite by it. Perteines it not to vs?

is taken often for the other. Then to be sure to bring vs to Regard, hee vrgeth this, *Perteines not all this to you?* Is it not for your good? Is not the benefit yours? Matters of benefite they perteine to you, and without them, Loue, and all the rest may pertaine to whom they will.

Consider then, the inestimable benefite that groweth vnto you, from this incomparable Loue. It is not impertinent this; Euen this; That to vs hereby, all is turned about cleane
2.Cor.6.2. contrary: That by his Stripes, we are healed: by his Sweat, we refreshed: By his forsaking, we receiued to Grace: That this day, to Him the day of the fiercenesse of Gods wrath: is to vs the Day of the fulnesse of Gods fauour, (as the Apostle calleth it) A Day of Saluation. In respect of that he suffered, (I denie not) an euill day: a day of heauinesse: But, in respect of that, which He, by it hath obtained for vs: It is, (as we truely call it,) A good Day, a Day of Ioy and Iubilee. For it doeth not onely ridde vs of that wrath, which pertained to vs for our Sinnes: but further it maketh that pertaine to vs, whereto we had no maner of right at all.

For, not onely by his death, as by the death of our sacrifice; by the blood of his Crosse, as by

by the blood of the Paſchal Lambe; the Deſtroyer paſſeth ouer vs, and we ſhall not periſh: But alſo by his death as by the death of our High Prieſt (for he is Prieſt and Sacrifice both) we are reſtored from our exile, euen to our former forfeited eſtate in the land of Promiſe. Or rather (as the Apoſtle ſayeth) *Non ſicut delictum ſic donum*: Not to the ſame eſtate, but to one nothing like it: (that is) One farre better, then the eſtate our ſinnes bereft vs: For they depriued vs of Paradiſe, a place on earth: but by the purchaſe of his blood, we are intitled to a farre higher, euen the kingdom of Heauen: and his blood, not only the blood of Remiſsion to acquite vs of our ſinnes; but the blood of the Teſtament too, to bequeath vs, and giue vs eſtate, In that heuenly inheritance.

Exod. 12. 15. Num. 15. 28. Rom 8. 15. Mat. 26. 28

Now whatſoeuer elſe, this (I am ſure) is a *Non ſicut*: as that which the eye, by all it can ſee; the eare, by all it can heare; the heart by al it can conceiue, cannot pattern it, or ſet the like by it. Pertaines not this vnto vs neither? Is not this worth the regard? Sure if any thing be worthy the regard, this is moſt worthy of our very worthieſt and beſt regard.

Thus haue we conſidered and ſeene, not ſo much

The recapitulation of all.

much as in this sight we might or should, but as much as the time will giue vs leaue. And now, lay all these before you, (euery one of them a *Non sicut* of it selfe) the paines of his Body, esteemed by Pilates *Ecce*; the sorrowes of his Soule, by his sweate in the Garden; the comfortlesse estate of his sorrowes, by ths crie on the Crosse: And with these, his Person, as being the Sonne of the great and Eternall God. Then ioyne to these, the Cause: In God, his fierce wrath: In vs, our heinous sinnes deseruing it: In him, his exceeding great Loue, both suffering that for vs which we had deserued; and procuring for vs, that we could neuer deserue: making that to appertaine to himselfe, which of right pertained to vs; and making that pertaine to vs, which pertained to him onely, and not to vs at all, but by his meanes alone. And after their view in seuerall, lay them all together, so many *Non sicuts* into one, and tell mee, if his Complaint bee not iust, and his request most reasonable.

1. The complaint. The matter iust.

Yes sure, his Complaint is iust, *Haue yee no Regard?* None? and yet neuer the like? None and it pertaines vnto you? *No Regard?* As if it were some common ordinary matter, and

the

the like neuer was? *No Regard?* As if it concern'd you not a whit, and it toucheth you ſo neere? As if hee ſhould ſay: Rare things you regard, yea though they no wayes pertaine to you; this is exceeding rare, and will you not regard it? Againe, things that neerely touch you, you regard, though they be not rare at all; this toucheth you exceeding neere, euen as neere as your ſoule toucheth you, and will you not yet regard it? will neither of theſe by it ſelfe, mooue you? will not both theſe together mooue you? what will mooue you? will Pitie? Here is Diſtreſſe, Neuer the like: will Duetie? here is a Perſon, neuer the like: will Feare? here is wrath, neuer the like: will Remorſe? heere are ſinnes, neuer the like: will Kindneſſe? heere is Loue, neuer the like: will Bountie? heere are Benefits, neuer the like: will all theſe? heere they be all, all aboue any *Sicut*, all in the higheſt degree.

Truely the Complaint is Iuſt, it may mooue vs: it wanteth no reaſon, it may mooue: and it wanteth no affection in the deliuery of it to vs, on his part to mooue vs. Sure it mooued him exceeding much for among all the deadly ſorrowes of his moſt bitter Paſsion, This, euen

The maner earneſt.

this seemeth to bee his greatest of all, and that which did most affect him, euen the griefe of the slender reckoning most men haue it in; as little respecting him, as if he had done, or suffered nothing at all for them. For loe, of all the sharpe paines he endureth, he complaineth not but of this he complaineth, of *No Regard*: That which grieueth him most, that, which most hee moaneth, is this. It is strange, he should be in paines, such paines as neuer any was, and not complaine himselfe of them, But, of want of regard onely. Strange, he should not make request, O Deliuer me, or Relieue me: But onely, *O Consider and Regard me*. in effect, as if hee said, None, no deliuerance, no relefe do I seeke: Regard I seeke. And all that I suffer, I am content with it: I regard it not: I suffer most willingly, if this I may finde at your hands, Regard.

The regard of the Creatures of it.

Truely, This so passionate a Complaint may mooue vs; it mooued all but vs: For most strange of all it is, that al the Creatures in heauen & earth, seemed to heare this his mournefull Complaint, and in their kind, to shew their Regard of it: The Sunne in heauen shrinking in his light; the earth trembling vnder it; the very

very ſtones cleauing in ſunder, as if they had ſenſe and Sympathie of it: and ſinfull men onely, not mooued with it. And yet it was not for the Creatures, this was done to Him, to them it pertaineth not: But for vs it was, and to vs it doeth; And ſhall we not yet Regard it? Shall the Creature, and not we? Shall we not?

If we doe not, it may pertaine to vs, but we pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefite by it; and none take benefit by it, no more then by the braſen Serpent, but they that fixe their eye on it. Behold, Conſider, and Regard it: the profite, the benefite is loſt without Regard. The benefit, if

If we doe not, as this was a day of Gods fierce wrath againſt him, onely for regarding vs; ſo there is another day comming, and it will quickly be here, a day of like fierce wrath againſt vs, for not regarding him. And who regardeth the power of this wrath? He that doeth will ſurely Regard this. The perill, if not. Pſal. 90. 11.

In that day, there is not the moſt careleſſe of vs all, but ſhall cry as they did in the Goſpel, *Domine, non ad te pertinet, ſi perimus?* Pertaines it not to thee, Careſt thou not that we periſh? Mark. 4. 38

Then would we be glad to pertaine to him, and his Paſsion. Pertaines it to vs then, & pertaines it not now? Sure now it muſt, if then it ſhall.

2 The Requeſt. Haue ſome Regard.

Then, to giue end to this Complaint, let vs graunt him his requeſt, & Regard his Paſsion. Let the Rareneſſe of it: The Neereneſſe to vs: Let Pitie, or Duety: Feare, or Remorſe: Loue, or Bountie. Any of them, or all of them. Let the iuſtneſſe of his Complaint: Let his affectionate maner of Complayning of this, and onely this. Let the ſhame of the Creatures Regard. Let our Profit, or our Peril. Let ſome thing preuaile with vs, to haue it in ſome Regard.

1 Our beſt Regard.

Some Regard! Verily, as his ſufferings, his Loue, our good by them are: ſo ſhould our Regard be, a *Non ſicut* too, That is, a Regard of theſe, and of nothing in compariſon of theſe. It ſhould be ſo: For with the benefit, euer the Regard ſhould ariſe.

But God helpe vs poore ſinners, and be mercifull vnto vs. Our Regard is a *Non ſicut*, indeed: but it is backward, and in a contrary ſenſe; That is, no where ſo ſhallow, ſo ſhort, or ſo ſoone done. It ſhould be otherwiſe, it ſhould haue our deepeſt conſideration, this; and our higheſt Regard.

But

But if that cannot be had, (our nature is ſo heauy, and fleſh & blood ſo dull of apprehenſion in Spirituall things,) yet at leaſt wiſe ſome Regard. Some, I ſay: The more the better; But in any wiſe ſome. And not as heere, No Regard, none at all: Some wayes to ſhew, we make accompt of it, to withdraw our ſelues, to voyd our mindes of other matters, to ſet this before vs, to thinke vpon it, to thanke him for it; to regard him, and ſtay and ſee, whether he will regard vs, or no. Sure he will, and we ſhall feele our hearts pricked with ſorrow, by conſideration of the cauſe in vs, our ſinne: And againe, warme within vs, by conſideration of the cauſe in him, his Loue; till by ſome motion of Grace he anſwere vs, and ſhew, that our Regard is accepted of him. And this, as at all other times, (for no day is amiſſe, but at all times, ſome time to be taken for this duety) ſo ſpecially on this Day; this Day which we hold holy to the memorie of his Paſion, this day to doe it; to make this Day, the Day of Gods wrath & CHRISTS ſuffering, a Day to vs of ſerious conſideration and Regard of them both.

2 At leaſt, ſome Regard.

Acts. 2. 37.

Luke 24. 32.

3 This Day ſpecially.

It is kindly to conſider *Opus diei*, *in die ſuo*, The worke of the Day, in the Day it was wrought:

wrought: and this day it was wrought. This Day therefore, whatsoeuer busineſſe be, to lay them aside a little; whatsoeuer our haſte, yet to ſtay a little, and to ſpend a few thoughts in calling to minde and taking to Regard, what this day the Sonne of God did and ſuffered for vs: and all for this end, that what hee was then, we might not be; and what he is now, we might be for euer.

Which, Almighty God grant wee may doe, more or leſſe, euen euery one of vs, according to the ſeuerall meaſures of his grace in vs, &c.

* * *

2
E.12.9

A SERMON PREACHED BEfore the Kings Maieſtie at Hampton Court,

Concerning the Right and Power of calling Aſſemblies.

On Sunday the 28. of September.

ANNO 1606.

By the Biſhop of Chicheſter.

BIBL. CANT. ACAD.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.